

Deus & Rex

King of Swed, Gustavus is by Name,  
and his name do include an Anagram.  
SWEDE is DEUS, GUSTAVUS, is deus and  
gustus, proving that hee doth provide  
Gods great power, and of Augustus Fame  
he doth the Name, and Titles do proclaim  
the God-like field, which hee doth name  
and God doth give the Victory to the King.

Deus & Rex

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&

Rex

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Deus

&

Rex

THE  
ARRAIGNMENT

of Lewd, Idle, Froward, and  
Vnconstant Women:

OR,

*The vanitie of them; chuse you whether.*

WITH

A Commendation of the Wise, Vertuous, and  
Honest Women.

*Pleasant for married Men, profitable for Young-  
Men, and hurtfull to none.*



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# ARRAIGNMENT

of one John T. and  
Thomas W.

at the Court of the  
County of ...

held at ...  
on the ... day of ...

before the ...  
Judge of the ...

...  
...



Witness my hand and seal this ... day of ...  
17...





# NEITHER TO THE

Best nor yet to the Worst, but to the  
common sort of Women.



*Living with my selfe, being idle, and  
having little ease to passe the time  
withall; and I being in a great choller  
against some women, I meane more  
than one: and so in the rough of my  
fury, taking my Pen in hand to beguile  
the time withall; Indeede I might  
have employed my selfe to better use,  
than in such an idle businesse, and it*

*were better to pocket up a pelting injury, than to intangle my  
selfe with such vermine: for this I know, that because women are  
Women, therefore many wil doe that in an houre, which they ma-  
ny times will repent all their whole life time after; yet for an in-  
jury which I have received of them, the more I consider of it, the  
lesse I esteeme of the same. Yet perhaps some may say unto mee,  
that I have sought for Honey and caught the Bee by the tayle, or  
that I have beene bit or stung with some of these Wasps, other-  
wise I could never have beene expert in bewraying their quili-  
ties; for the Mother would never have sought the Daughter  
in the Oven, but that she was there her selfe. Indeede I might  
confesse, I have beene a Traveller these thirty and odd yeares,*

## The Epistle.

and many Travellers live in disdain of Women; the reason is, for that their affections are so poisoned with the baynous evils of unconstant Women, which they happen to be acquainted with in their Travels: for it doth so cloy their stomackes, that they censure hardly of Women ever afterwards: wronged Men will not be tongue-tyed: therefore if you doe ill, you must not thinke to heare well; for although the world be bad, yet it is not come to that passe that men should beare with all the bad conditions that are in some Women.

I know I shall be bitten by many, because I touch many: but before I goe any further, let me whisper one word in your eares, and that is this; Whatsoever you thinke privately, I wish you to conceale it with silence, lest in starting up to finde fault, you prove your selves guiltie of these monstrous accusations, which are here following against some Women, and those which spurne, if they feele themselves touched, prove themselves starke fooles in bewraying their galled backs to the world: for this Booke toucheth no sort of women, but such as when they heare it, will goe about to reprove it. For although in some part of this Booke, I trip at your heeles, yet will I stay you by the hand, so that you shall not fall further than you are willing; although I deale with you after the manner of a shrew, which cannot otkerwise ease her curst heart but with her unhappy tongue: If I be too earnest, beare with me a little, for my meaning is not to speake much of those that are good, and I shall speake too little of those that are naught; but yet I will not altogether condemne the bad, but hoping to better the good by the naughty examples of the bad: for there is no woman so good, but hath one idle part or other in her, which may be amended, for the clearest River that is, hath some durt in the bottome: Jewels are all precious, but yet they are not all of one price, nor all of one vertue: Gold is not all of one picture, no more are women all of one disposition: women are all necessarye

## The Epistle.

cessarie evils, and yet not all given to wickednesse: and yet many so bad, that in my conceit, if I would speake the worst that I know by some women, I should make their eares glow: that heare me, and my tongue would blister to report it: but that it is a great discredit for a man to be accounted for a Scold, for scolding is the manner of Shrewes; therefore I had rather answer them with silence which finde fault, than strive to winne the Cucking-stoole from them. Now me thinkes, I heare some curious Dames give their rash judgements, and say, that I having no wit, descant upon women which have more wit than Men. To answer you againe, if I belye you, judge me unkinde; but if I speake the truth, I shall be the better beleev'd another time: and if I had wrote never so well, it is impossible to please all, and if never so ill, yet I shall please some. Let it be well or ill, I looke for no prayse for my labour: I am weaned from my Mothers Teate, and therefore never more to be fed with her Pape; wherefore say what you will; for I will follow my owne veyne in unfolding every plect, and shewing every wrinkle of a womans disposition, and yet I will not wade so farre over the shoos, but that I may retorne dry; nor so farre in, but that I may easily escape out; and yet for all that, I must confesse my selfe to be in fault, and that I have offended you beyond satisfaction for it is hard to give a sufficient recompence for a slander; and yet hereafter, if by meanes I cannot obtaine your favour to be one of your Pulpit-men, yet you cannot denie me but to be one of your Parish: and therefore if you please but to place me in the body of the Church, hereafter you shall finde my devotion so great towards you, as he that kneeleth at the Chancell doore, for I wrote this Booke with my hand, but not with my heart.

Indeepe, when I first began to write this Booke, my wits were gone a wooll-gathering, insomuch, that in a manner I forgot my selfe, and so in the rough of my fury, I vowed for ever to be an

## The Epistle.

open enemie unto women: but when my furie was a little past, I began to consider the blasphemie of this infamous book against your Sexe, I then tooke my Pen, and cut him in twentie pieces, and had it not beene for hurting my selfe, I would have cut mine owne fingers which held the Penne. And furthermore, for a penance I doe crave that my selfe may bee a Iudge against my selfe, but yet assure your selves, of all evils I will chuse the least; wherefore I chuse rather to beare a Faggot, than burne by the Faggot. You may perceiue the winde is turned into another doore, and that I began to be Sea-sicke, and yet not past halfe a mile on the salt Water, and that my mouth hath uttered that in my fury which my heart never thought, and therefore I confesse, that my tongue hath gone beyond my wits: for I doe surmise, that the sawce which I have made, is too sharpe for your dyet, and the flowers which I have gathered, are too strong for your Noses: but if I had brought little Dogges from Iceland, or fine Glasses from Venice, then I am sure that you would either have wooed me to have them, or wished to see them. But I will here conclude this first Epistle, praying you with patience to beare the rest; for if I offend you at the first, I will make you amends at the last: and so I leave you to him whose Seat is in Heaven, and whose Foot-stoole is the Earth.

Yours in the way of honesty,

Joseph Swetnam.



## To the Reader.

*Reade it if you please, and like it as you list: Neither to the wisest Clarke, nor yet to the starkest Foole; but unto the ordinary sort of giddy-headed young men; I send this greeting.*

**I**f thou meane to see the Beare-bayting of Women, then trudge to this Beare-garden apace, & get in betimes, and view every Roome, where thou mayest best sit, for thine owne pleasure, profit, and hearts ease: and beare with my rudenesse, if I chance to offend thee. But before I open this Trunke full of torments against women, I thinke it were not amisse to resemble those which in old time did sacrifice to *Hercules*; for they used continually, first to whip all their Dogs out of their Cittie: and so I thinke it were not amisse to drive all the women out of my hearing, for doubt lest this little sparke kindle into such a flame, and rayse so many stinging Hornets humming about my eares, that all the wit I have will not quench the one, nor quiet the other; for I feare that I have set downe more than they will like of, and yet a great deale lesse than they deserve: and for better prooffe I referre my selfe to the judgement of Men, which have more experience than my selfe, for I esteeme little of the malice of Women; for men will be perswaded with reason, but women must be answered with silence; for I know Women will barke more at me, than *Cerberus* three-headed Dog did at *Hercules*, when he came into Hell to fetch out the faire *Proserpina*: and yet I charge them not now but with a Bul-rush, in respect of a second Booke which is almost ready: I doe now but feare them with false fire, but my next Charge shall be

## *To the Reader.*

be with Weapons, and my Larum with powder and shot: for then wee will goe upon these venomous Adders, Serpents, and Snakes, and tread and trample them under our feete; for I have knowne many stung with some of these Scorpions, and therefore I warne all men to beware the Scorpion. I know Women will bite the lip at me, and censure hardly of me, but I feare not the curst Cow, for she commonly hath short hornes; let them censure of me what they will, for I meane not to make them my Iudges, and if they shoot their spite at me, they may hit themselves, and so I will smile at them as at the foolish Fly, which burneth her selfe in the Candle. And so friendly Reader, if thou hast any discretion at all, thou mayst take a happy example by these most lascivious and craftie, whorish, theevish and knavish Women, which were the cause of this my idle time-spending; and yet I have no warrant to make thee beleeeve this which I write to be true. But yet the simple Bee gathereth honey where the venomous Spider doth her poyson. And so I will conclude least thou have cause to say, that my Epistles are longer than my Booke; a Book I may call it I hope, without offence; for the Colliar calls his horse a horse, and the Kings great Steed is but a horse.

If thou reade but the beginning of a Booke, thou canst give no judgement of that which insueth; therefore I say as the Fryer, who in the midst of his Sermon sayd often, that the best was behinde; And so, if thou reade it all over, thou shalt not be deluded, for the best is behind. I thinke I have shot so neare the white that some will account me a good Archer; And so I pray thee to looke to thy feete, that thou runne not over thy shoos, and so be past recovery afore my second Booke come.



## CHAP. I.

*This first Chapter sheweth to what use Women were made: it also sheweth, that most of them degenerate from the use they were framed unto, by leading a proud, laxie, and idle life, to the great hindrance of their poore Husbands.*



O s s describeth a Woman thus:

At the first beginning (saith he) a Woman was made to be a helper unto man; and so they are indeed, for she helpeth to spend and consume that which man painefully getteth. Hec also saith, That they were made of the Rib of a man, and that, their froward nature sheweth;

for a Rib is a crooked thing, good for nothing else; and Women are crooked by nature, for a small occasion will cause them to be angry.

Againe, in a manner, shee was no sooner made, but straight-way her minde was set upon mischeefe; for by her aspiring minde, and wanton will, she quickly procured Mans fall: and therefore ever since they are and have beene a woe unto Man, and follow the line of their first Leader.

For, I pray you, let us consider the times past with the time present; first, that of *David* and *Salomon*; if they had occasion so many hundred yeares agoe to exclaime so

B

bitterly



bitterly against Women; for the one of them sayd, That it was better to be a doore keeper, and better dwell in a Den amongst Lyons, than to be in the house with a froward and wicked Woman. And the other sayd, That the climbing up of a sandy hill to an aged man, was nothing so wearisome as to be troubled with a froward Woman; And further he said; That the malice of a beast, is not like the malice of a wicked Woman, nor that there is any thing more dangerous than a Woman in her fury.

The Lyon being bitten with hunger, the Beare being robbed of her young ones, the Viper being trod on, all these are nothing so terrible as the fury of a Woman: A Bucke may be inclosed in a Parke, a bridle rules a Horse, a Wolfe may be tyed, a Tygar may be tamed; but a froward Woman will never be tamed, no Spurre will make her goe, no bridle will hold her backe: for if a Woman hold an opinion, no man can draw her from it: tell her of her fault, shee will not beleve that she is in any fault: give her good counsell, but shee will not take it: if you doe but looke after another Woman, then she will be jealous: the more thou lovest her, the more shee will disdain thee: and if thou threaten her, then she will be angry; flatter her, and then shee will be proud; and if thou forbear her, it maketh her bold: and if thou chasten her, then shee will turne to a Serpent: at a word, a Woman will never forget an injury, nor give thanks for a good turne. What wise man then will change gold for drosse, pleasure for paine, a quiet life for wrangling brawles, from the which married men are never free?

*Salomon* saith, That Women are like unto Wine, for that they will make men drunke with their devices.

Againe



Againe, in their love a woman is compared to a Pumice-stone, for which way soever you turne a Pumice-stone, it is full of holes; even so are Womens hearts; for if love steale in at one hole, it steppeth out at another.

They are also compared unto a painted Shippe, which seemeth faire outwardly, and yet nothing but Ballace within her; or to the Idols in *Spaine*, which are bravely gilt outwardly, and yet nothing but Lead within them; or like unto the Sea, which at sometimes is so calme, that a Cocke boate may safely endure her might; but anon againe with outrage she is so growne, that it overwhelmeth the tallest ship that is.

A froward Woman is compared to the Winde, and a still Woman unto the Sunne; for the Sunne and the Winde met a Traveller upon the way, and they layd a Wager, which of them should get his Cloake from him first; then first the Winde began boystrously to blow, but the more the Winde did blow, the more the Traveller wrapped and gathered his Cloake about him; now when the Winde had done what hee could, and was never the nearer, then began the Sunne gently, to shine upon him, and he threw off, not onely his Cloake, but also his Hat and Ierkin. This Morall sheweth, that a Woman with high words can get nothing at the hands of her Husband, neither by froward meanes; but by gentle and faire meanes shee may get his heart blood to doe her good.

As Women are compared to many things; even so many and many more troubles commeth gallopping after the heeles of a Woman, that young men beforehand doe not thinke of; for the World is not made all of Oatmeale, nor all is not Gold that glistereth, nor the way to Heaven is not strewed with Rushes; no more

is the Cradle of ease in a Womans Lappe. If thou wert a Servant or in bondage before, yet when thou doest marry, thy toyle is never the neerer ended, for eventhen and not before, thou doest change thy golden time for a droppe of Honey, which presently afterwards turneth to be as bitter as Wormewood.

Yet there are many young men which cudgell their wits, and beate their braines, and spend all their time in the love of women; and if they get a smile, or a favour at their Loves hand, they straightway are so ravished with joy, yea so much, that they thinke they have gotten God by the hand, but within a while after they will finde that they have but the Divell by the foote. A man may generally speake of Women, that for the most part thou shalt finde them dissembling in their deedes, and in all their actions subtrill and dangerous for men to deale withall; for their faces are lures, their beauties are baits, their lookes are nets, and their words charmes, and all to bring men to ruine.

There is an old saying goeth thus, That hee which hath a faire Wife, and a white horse, shall never bee without troubles; for a woman that hath a faire face, it is ever matcht with a cruell heart, and the heavenly lookes with hellish thoughts, their modest countenance with mercilesse mindes, for Women can both smooth and sooth; they are so cunning in their Art of flattery, as if they had beene bound Prentice to the Trade: they have *Sirens* songs to allure thee, and *Circes* cunning to inchant thee: they beare two tongues in one mouth like *Judas*, and two hearts in one brest like *Magus*, the one full of smiles, and the other full of frownes, and all to deceive the simple and plaine meaning Man; they can

can with the *Satyre*, out of one mouth, blow both hot and cold.

And what of all this? Why nothing but to tell thee, that a woman is better lost than found, better forsaken, than taken. Saint *Paul* saith, That they which marry, doe well, but he also saith, that they which marry nor, doe better: and he (no doubt) was well advised what he spake. Then, if thou be wise, keepe thy head out of the halter, and take heede before thou have cause to curse thy hard pennyworth, or with the Priest speechlesse which knit the knot.

The Philosophers which lived in old time, their opinions were so hard of Marriage, that they never delighted therein: for one of them being asked, why hee married not? He answered that it was too soone: and afterwards, when he was old, he was asked the same question, and he sayd then, it was too late. And further he sayd, That a married man hath but two good dayes to be looked for, that is, the Marriage day, and the day of his wives death; for a woman will feede thee with honey, and poyson thee with gall. *Diogenes* was so dogged, that hee abhorred all Women, and *Augustus* wished, that he had lived wifelesse, and dyed childlesse.

On a time one asked *Socrates*, whether hee were better to marry, or to live single? And he made answer, which soever thou doest, it will repent thee: for if thou marriest not, then thou wilt live discontented, and dye without issue, and so perhaps a stranger shall possesse thy goods: and if thou doest marry, thou shalt have continuall vexations; her Dowry will be often cast in thy dish, if shee doe bring wealth with her. Again, if shee complaine, then her kinsfolke will bend the browes, and her Mother

will speake her pleasure by thee : and if thou marryest onely for faire lookes, yet thou mayest hap to goe without them when thou lookest for them : and if thou marryest one that is fruitefull in bearing of Children, then will thy care be the more increased, for little doth the Father know what shall be the end of his Children: and if shee be barren, thou wilt loathe her; and if honest, thou wilt feare her death; and if dishonest, thou wilt be weary of thy life : for when thou hast her thou must support her in all her bad actions; and that will be such a perpetuall burden unto thee, that thou hadst even as good draw water continually to fill a bottomelesse Tub.

A Gentleman on a time sayd to his friend, I can helpe you to a good marriage for your sonne : his friend made him this answer, My soone (sayd he) shall stay till he have more wit; the Gentleman replied againe, saying, If you marry him not before hee hath wit, hee will never marry so long as hee liveth; For a married man is like unto one arrested; and I thinke that many a man would flye up into heaven, if this arrest of Marriage kept them not backe.

It is sayd of one named *Domestus*, that he buryed three Wives, and yet never wet one Hand-kercher; no, nor shed so much as one teare; Also *Vlysses*, hee had a Dogge which loved him well; and when that Dogge dyed, hee wept bitterly, but hee never shed one teare when his Wife dyed. Wherefore if thou marryest without respect, but onely for bare love, then thou wilt afterwards with sorrow say, That there is more belongs to House-keeping than foure bare Legges in a bed. A man cannot live with his hands in his bosome, nor buy meate in the Market for honesty without Money; where there is  
nothing

nothing but bare Walls, it is a fit house to breed Beggers into the world; yea there are many that thinke, when they are married, that they may live by love: but if wealth be wanting, hot love will soone bee cold, and your hot desires will bee soone quenched with the smoake of poverty. To what end then should we live in love, seeing it is a life more to be feared than death; for all thy money wastes in toyes, and is spent in banquetting, and all thy time in sighes and sobs, to thinke upon the trouble and charge which commonly commeth with a wife: for commonly women are proud without profit, and that is a good Purgation for thy Purse; and when thy Purse is light, then will thy heart be heavy.

The pride of a woman is like the dropsie: for as drinke increaseth the drought of the one, even so Money enlargeth the pride of the other: thy Purse must bee alway open to feede her fancie, and so thy expences will be great, and yet perhaps thy getting small: thy house must bee stored with costly stuffe, and yet perhaps thy Servants starved for lacke of Meate: thou must discharge the Mercers Booke, and pay the Haberdashers man, for her Hat must bee continually of the new fashion, and her Gowne of finer Wooll than the Sheepe beareth any: shee must likewise have her Jewell box furnished, especially if shee be beautifull, for then commonly beauty and Pride goeth together: and a beautifull woman is for the most part costly, and no good Huswife; and if shee bee a good Huswife, then no servant will abide her fierce cruelty: and if shee be honest and chaste, then commonly shee is jealous.

A Kings Crowne and a faire woman is desired of many:  
But hee that getteth either of them, liveth in great troubles

bles and hazard of his life. He that getteth a faire Woman, is like unto a Prisoner loaden with letters of Gold: for thou shalt not so oft kisse the sweete lips of thy beautifull wife, as thou shalt be driven to fetch bitter sighes from thy sorrowfull heart, in thinking of the charge which commeth by her; for if thou deny her of such toys as she stands not in neede of, and yet is desirous of them, then shee will quickly shut thee out of the doores of her favour, and deny thee her person, and shew her selfe as it were at a Window, playing upon thee, not with small shot, but with a cruell Tongue; shee will ring thee such a peale, that one would thinke the Divell were come from Hell, saying, I might have had those which would have maintayned me like a woman, whereas now I goe like nobody; but I will be maintained, if thou wert hanged. With such like words she will vex thee, blubbering forth abundance of dissembling teares, (for women doe teach their eyes to weepe;) for doe but crosse a Woman, although it be never so little, shee will strait-way put finger in the eye, and cry: then presently many a foolish man will flatter her, and intreat her to be quiet; but that marres all, for the more shee is intreated, shee will powre forth the more abundance of deceitfull teares, & therefore no more to be pittied, than to see a Goose goe bare-foote; for as they have teares at command, so have they words at will, and oathes at pleasure; for they make as much account of an oath, as a Merchant doth, which will forswear himselfe for the getting of a peny. I never yet knew woman that would deny to sweare in defence of her owne honesty, and alwayes stand highly upon it, although she be ashamed to weare it in Winter for catching of cold, nor in Summer for heate, fearing least it may melt away.

Many

Many will say, this which I write is true; and yet they cannot beware of the Divell, untill they are plagued with his Dam. The little Lambe skips and leapes, till the Foxe come, but then he quivers and shakes; the Beare dances at the stake, till the Dogges bee upon his backe; and some men never feare their money, untill they come into the hands of Theeves; even so, some will never be warned, and therefore are not to be pittied, if they bee harmed. What are women, that makes thee so greedily to gape after them? Indeede some their faces are fairer and beautifuller than others; some againe stand highly upon their fine foote and hand, or else all women are alike; *Jone* is as good as my Lady; according to the Countrey-mans Proverbe, who gave a great summe of Money to lye with a Lady; and going homewards, hee made grievous mone for his Money; and one being on the other side of the hedge, heard him say, That his *Jone* at home was as good as the Lady. But whether this bee true, or no, I my selfe do not know, but you have it as I heard it.

If thou marriest a woman of evill report, her discredit will be a spot in thy brow; thou canst not goe in the street with her without mockes, nor amongst thy neighbours without frumpes; and commonly the fairest Women are soonest inticed to yeeld unto vanitie. Hee that hath a faire wife and a whetstone, every one will bee whetting thereon: and a Castle is hard to keepe, when it is assaulted by many; and faire women are commonly caught at. Hee that marryeth a faire woman, every one will wish his death to enjoy her; and if thou be never so rich, and yet but a Clowne in condition, then will thy faire wife have her credit, to please her fancie; for a



Diamond hath not his grace but in Gold, no more hath a faire woman her full commendations, but in the ornament of her bravery; by which meanes there are divers Women, whose beauty hath brought their Husbands into great poverty and discredit, by their pride and whoredome. A faire woman commonly will goe like a Peacocke, and her Husband must goe like a Woodcocke.

That great Gyant *Pamphimapho*, who had Beares waiting upon him like Dogges, and could make tame any wilde beast; yet a wanton woman he could never rule nor turne to his will,

*Salomon* was the wisest Prince that ever was; yet he lusted after so man women, that made him quickly forsake his God, which did alwayes guide his steps, so long as he lived godly.

And was not *David* the best beloved of God, and a mighty Prince? yet for the love of a woman he purchased the displeasure of his God.

*Sampson* was the strongest man that ever was; for every locke of his head was the strength of another man; yet by a woman he was overcome; he revealed his strength to her, and payed his life for that folly.

Did not *Iezabel* for her wicked lust cause her Husbands blood to be given to Dogges?

*Iobes* Wife gave her Husband counsell to blasphemie God, and to curse him.

*Agamemnons* wife, for a small injurie that her Husband did her, she first committed adultery, and afterwards consented to his death.

Also the Wife of *Hercules*, shee gave her Husband a poysoned Shirt, which was no sooner on his backe, but it did



did sticke so fast, that when he would have pluckt it off, it tore the flesh with it.

If thou wouldest avoyde these evils, thou must with *Ulysses* binde thy selfe to the Mast of the Shippe, as he did, or else it would have cost him his life; for otherwise the *Syrenian* women would have enticed him into the Sea, if he had not so done.

It is strange to see the mad feates of Women; for they will be now merry, then againe sad; now laugh, then weepe; now sicke, then presently whole; all things which like not them, are naught; and if it be never so bad, if it like them, it is excellent.

Againe, it is death for Women to be denyed the thing which they demand, and yet they will despise things given unasked.

When a Woman wanteth any thing, shee will flatter and speake faire; not much unlike the flattering Butcher, who gently claweth the Oxe, when he intendeth to knocke him on the head: but the thing being once obtrayned, and their desires gayned, then they will begin to looke bigge, and answere so stately, and speake so scornefully, that one would imagine they would never seeke helpe, nor crave comfort at thy hand any more. But a woman is fitly compared to a Shippe, which being never so well rigged, yet one thing or other is to bee amended; even so, give a woman all that she can demand to day, yet she will bee out of reparations to morrow, and want one thing or other.

Women are called night Crowes, for that commonly in the night they will make request of such toyes as commeth in their heads in the day: Women know their time to worke their craft; for in the night they will

worke a man like Waxe, and draw him like as the Adamant doth the Iron: and having once brought him to the bent of her Bow, then shee makes request for a Gowne of the new=fashion stuffe, for a Petticoate of the finest Stammell, or for a Hat of the newest fashion. Her husband being overcome by her flattering speech, partly hee yeeldeth to her request, although it be a greefe to him, for that he can hardly spare it out of his stocke; yet for quietnesse sake, he doth promise what shee demandeth; partly because he would sleepe quietly in his Bed. Againe, every married man knoweth this, that a woman will never be quiet, if her minde be set upon a thing, till shee have it. Now, if thou drive her off with delayes, then her fore-head will be so full of frownes, as if shee threatned to make Clubs Trumpe, and thou never a blacke Card in thy hand: for except a woman have what she will, say what she list, and goe where she please, otherwise thy house will be so full of smoake, that thou canst not stand in it.

It is sayd, That an old Dogge and a hungry Flea bite fore; but in my minde a froward woman biteth more sorer: and if thou goe about to master a Woman, hoping to bring her to humilitie; there is no way to make her good with stripes, except thou beate her to death: for doe what thou wilt, yet a froward woman in her franticke mood will pull, hale, sweare, scratch, and teare all that stands in her way.

What wilt thou that I say more, oh thou poore married man? If women doe not feele the raine, yet here is a shower comming, which will wet them to the skinner. A woman which is faire in shew, is foule in condixion; shee is like unto a Glow-worme, which is bright in the hedge,

hedge, and blacke in the hand : in the greenest Grass lyeth  
 hid the greatest Serpent; painted Pots commonly hold  
 deadly poyson, and in the clearest water the ugliest Toad,  
 and the fairest woman hath some filthinesse in her; all is  
 not gold that glistereth; a smiling countenance is no cer-  
 taine testimoniall of a merry heart, nor costly garments  
 of a rich Purse. Men doe not commend a Iudge for that  
 he weareth a Scarlet Gowne, but for his just dealing; no  
 more are women to be esteemed of by the ornament of  
 their bravery, but for their good behaviour; yet there is no  
 River so cleare, but there is some dirt in the bottome. But  
 many a man in this Land, we neede not goe any further  
 for examples, but here wee may see many fooles in every  
 place snared in womans Nets, after a little familiarity and  
 acquaintance with them; I thinke if they were numbered,  
 their number would passe infinite, if it were possible, which  
 for the love of wantons have lost their voyage at Sea, to  
 their great hinderances; and many other have never re-  
 garded the farre distance which they have beene from their  
 Countrey and Friends, untill they had consumed their sub-  
 stance; and then being ashamed to returne home againe in  
 such sort, I meane by weeping Crosse, and Pennyleffe  
 Bench; many of them rather chuse to deserve *New-gate*,  
 and so come to *Tiburne*, farre contrary to the expectation  
 of their friends and parents, which had otherwise provided  
 for them, if they had had grace, or would have beene ru-  
 led.

## CHAP. II.

The second Chapter sheweth the manner of such women as live upon evil report: it also sheweth, that the beauty of women hath bene the bane of many a man, for it hath overcome valiant and strong men, eloquent and subtle men; and in a word, it hath overcome all men, as by examples following shall appeare.



Ist that of *Salomon*, unto whom God gave singular wit and wisdom; yet hee loved so many Women, that he quite forgot his God, which alwayes did guide his steppes, so long as he lived godly, and ruled justly; but after that hee had glutted himselfe with Women, then hee could say, *Vanitie of vanities, all is but vanitie*. Hee also in many places of his Booke of Proverbs exclaimes most bitterly against lewd Women, calling them all that naught is, and also displayeth their properties. And yet I cannot let men goe blamelesse, although Women goe shamelesse, but I will touch them both; for if there were not receivers, then there would not bee so many stealers; if therewere not so many Knaves, there would not be so many Whores; for they both hold together, to boulder each others villanie; for alwayes birds of a feather will flocke together, hand in hand, to boulder each others villanie. Men I say may live without Women, but Women cannot live without Men. For *Venus*, whose beaurie was excellent faire, yet when shee needed a mañs helpe, shee tooke *Vulcan*, a club-footed Smith. And therefore  
if

if a womans face glister, and her gesture pierce the Marble wall; or if her Tongue be so smooth as Oyle, and so soft as Silke, and her words so sweete as honey; or if she were a very Ape for wit, or a bagge of Gold for wealth; or if her Personage have stolne away all that Nature can afford, and she be deckt up in gorgeous apparell: then a thousand to one but she will love to walke where she may get acquaintance, and acquaintance bringeth familiarity, and familiarity setteth all follies abroach; and twenty to one, that if a woman love gadding, but that she will pawne her honesty to please her fantasie.

Man must bee at all the cost, and yet live by the losse; a man must take all the paines, and women will spend all the gaines; A man must watch and ward, fight and defend; till the ground, labour in the Vineyard; and looke what he getteth in seaven yeares, a woman will spread it abroad with a Forke in one yeare, and yet little enough to serve her turne, but a great deale too little to get her good will; Nay, if thou give her never so much, and yet if thy personage please not her humor, then will I not give a halfe penny for her honesty at the yeares end; For then her Brest will bee the harbourer of an envious heart, and her heart the store-house of poysoned hatred; her head will devise villany, and her hands are ready to practise that which her heart deviseth.

Then who can but say, that Women spring from the Divell, whose heads, hands, hearts, mindes, and soules are evill? for women are called the hooke of all evill, because men are taken by them, as Fish is taken by the Hooke. For women have a thousand wayes to entice thee, and ten thousand wayes to deceive thee, and all such fooles

as are suiters unto them: some they keepe in hand (with promises, and some they feede with flattery, and some they delay with dalliance, and some they please with kisses: they lay out the foldes of their haire, to entangle men into their love; betwixt their breasts is the valley of destruction, and in their beds is hell, sorrow, and repentance. Eagles eate not men till they are dead, but Women devoure them alive: for a woman will picke thy pocket, and emptie thy Purse, laugh in thy face, and cut thy throate: they are ungratefull, perjured, full of fraud, flouting and deceit, unconstant, waspish, toyish, light, fullen, proud, discourteous, and cruell: and yet they were of God created, and by Nature formed, and therefore by policie and wisdom to bee avoyded; for good things abused, are to be refused, or else for a Moneths pleasure, shee may hap to make thee goe starke naked: she will give thee roast meate, but she will beate thee with the Spit; If thou hast Crownes in thy Purse, shee will bee thy hearts gold, untill she leave thee not a whit of white Money: they are like Summer birds, for they will abide no storme, but flocke about thee in the pride of thy glory, and flye from thee in the stormes of affliction: for they ayme more at thy wealth than at thy person, and esteeme more thy money, than any mans vertuous qualities: for they esteeme of a man without Money, as a Horse doth of a faire stable without meate; they are like Eagles, which will alwayes flye where the carrion is.

She will play the horse-leach to sucke away thy wealth, but in the winter of thy misery she will flye away from thee: Not unlike the Swallow, which in the Summer harboureth her selfe under the eaves of an house, and against  
Winter

winter flyeth away, leaving nothing but dirt behind her. *Salomon* saith, hee that will suffer himselfe to be led away, or take delight in such womens company, is like a foole which rejoyceth when he is led to the stocks, *Prov.* 7.

*Hosea*, by marriage of a lewd woman, of light behaviour, was brought into Idolatrie, *Hos.* 1. *S. Paul* accounteth fornicators so odious, that we ought not to eate meat with them; hee also sheweth, that fornicators shall not inherit the kingdome of Heaven, *1 Corinth.* the 6. and 11. verse.

And in the same Chapter *Saint Paul* excommunicateth fornicators, but upon amendment he received them againe. Whoredome is punished with death, *Deut.* 22. 21. and *Genes.* 38. 24. *Phineas* a Priest, thrust two Adulterers, both the man and the woman, through the belly with a speare, *Numbers* 25.

God detesteth the money or goods gotten by whoredome, *Deut.* 23. 17. 18. Whores are called by divers names, and the properties of Whores, *Prov.* 7. 6. and 2. A Whore envyyeth an honest woman, *Esdra* 19, and 42. Whoremongers God will judge, *Heb.* 13. and 4. They shall have their portion with the wicked, in the lake that burneth with fire and brimstone, *Revel.* 21. 8.

Onely for the sinne of whoredome God was sorry at the heart, and repented that ever hee made man, *Genesis* 6. 6. 7.

*Saint Paul* saith, To avoyd fornication, every man may take a wife, *1 Corinth.* the 7. 2.

Therefore he which hath a wife of his owne, and yet goeth to another woman, is like a rich Theefe, which will steale when he hath no neede.

There are three ways to know a Whore; by her wan-

ton lookes, by her speech, and by her rage, *Ecclesiasticus* 26. and in the same Chapter he saith, that we must not give our strength unto Harlots: for Whores are the evill of all evils, and the vanitie of all vanities; they weaken the strength of a man, and deprive the body of his beautie; it furroweth the browes, and maketh the eyes dimme; and a whorish woman causeth the Fever and the Gout, and at a word, they are a great shortning to a mans life; For although they seeme to be so dainty as sweete meate, yet in tryall they are not so wholesome as sowre sawce: They have wit, but it is all in craft; if they love, it is vehement; but if they hate, it is deadly.

*Plato* saith, That women are eyther Angels or Divels, and that they either love dearly, or hate bitterly; for a Woman hath no meane in her love, nor mercie in her hate; no pittie in revenge, nor patience in her anger: therefore it is sayd, that there is nothing in the world which both pleaseth and displeaseth a man more than a woman; for a woman most delighteth a man, and yet most deceiveth him; for as there is nothing more sweete unto a man than a woman when she smileth, even so, there is nothing more odious, than the fierce and angry countenance of a Woman.

*Salomon* in his 20. of *Eccles.* saith, that an angrie Woman will foame at the mouth like a Bore. If all this be true as most true it is, why shouldest thou spend one houre in the prayse of a woman, as some scoles doe? For some will brag of the beautie of such a Mayd; another will vaunt of the bravery of such a woman that shee goeth beyond all the Women in the Parish: Again, some study their fine wits, how they may cunningly soothe women; and with Logicke how to reason with them, and with Eloquence  
to



to perswade them : they are alwayes tempering their wits as Fiddlers doe their strings, who wrest them so high, that many times they stretch them beyond time, tune and season.

Againe, there are many that wearie themselves with dallying, playing, and sporting with women, and yer they are never satisfied with the unsatiable desire of them ; if with a song thou wouldest be brought asleepe, or with a Dance bee led to delight, then a faire woman is fit for thy dyet; if thy Head be in her lappe, shee will make thee beleve that thou art hard by Gods seate, when indeed thou art just at Hell gate.

*Theodora*, a monstrous Strumpet, on a time made her bragges to *Socrates*, of the great haunt of lusty Gallants which came to her house; and furthermore, shee told him, that shee could get away more of his Schollers from him, than he could of hers from her. No marvell (quoth *Socrates*) for thy wayes seeme pleasant and easie, and that is the way youth loves to walke in; but the way that leadeth to a vertuous life, seemeth full of brambles and bryers.

And to match with this, there is an History that makes mention of three noble Curtizans, whose names were *Lavia*, *Flora*, and *Lais*; *Lavia* and *Lais*, were *homo*, common to all men; they would play at small game, rather than sit out; these three Strumpets, during their life time, were the beautifullest and richest of that trade in the world, and had three severall gifts, whereby they allured their Lovers to seeke their favours. The Engine wherewith *Lavia* entrapped her lovers, proceeded from her eyes; for by her smiling countenance, and wanton lookes, shee greatly inflamed all that beheld her. And

*Flora* won her Lovers by her excellent wit and eloquent tongue. And *Lais* enticed her Lovers by her sweete singing, and pleasant fingring of instruments of Musicke.

But now againe to *Lais*, King *Demetrius* gave but a glance of his eyes suddenly upon her, and was taken presently with her net, and spent eleven talents of Silver upon her, which he had provided and appointed to pay his souldiers: and furthermore, he quite forsooke his owne Wife, and never left the company of this Strumper, untill death tooke her from him; and after she was dead, he made great moane for her death; he also kissed and imbraced her, and caused her to be buried under his window, that so often as he did see her grave, he might bewaile her death.

*Lais* likewise had a King, whose name was *Pyrrhus*, which was her chiefe friend, but yet hee served but as it were a cloake; for he continued not very long with her in Greece, but went himselfe to the warres in Italie; but in his absence she was not onely sought to, but obtained of many, and set downe her price, that before she would doe her worke, she would have her money.

Now to *Flora*, she was a Kings daughter, her parents died when she was of the age of 15. yeares, and she was left as rich as beautifull, she had the bridle of liberty throwne on her necke, so that she might runne whither she would; for she was without controulment, so that sodainly she determined to travell and see the warres of *Africa*, where she made sale both of her personage and honour.

King *Admetheus* was the first that made love unto her, as he was marching to the warres of Carthage, and spent more money upon her, than in conquering his enemies.

But as she was of a noble race, so it is sayd, that shee ne-

ver

ver gave her selfe over to meane and pettie company, as the other two did; but shee had a scrowle set over her gate, the tenor whereof was thus; King, Prince, Emperor, or Bishop, enter this Palace and welcome. Neither was this *Flora* so greedy of Gold, as the other two were; for on a time one of her familiar friends asked her the cause why she did not make price of her love; She made this answer, I commit my body to none but Princes and Noblemen, and I sweare there was never man gave mee so little, but that I had more than I would have asked, or that I looked for; and furthermore she sayd, that a noble woman ought not to make price of her love: all things are at a certaine rate, except Love, and that a woman of great beautie should bee so much esteemed of, as shee esteemes of her selfe. She dyed at the age of forty yeares, and the wealth she left behind her in Rome, was valued to be so much, as would have builded new walls round about the Citty, if there had beene no walls at all.

Was not that noble Citty of Troy sacked and spoyled for the faire *Helena*? and when it had cost many mens lives, and much blood was shed, and when they had got the conquest, they got but an Harlot. By this and that which followeth, thou shalt see the power of Women, how it hath beene so great, and more prevayled in bewitching mens wits, and in overcoming their senses, than all other things whatsoever. It hath not onely vanquished Kings and Keyfars, but it hath also surprized Castles and Countries; nay, what is it that a woman cannot doe, which knowes her power?

Therefore stay not alone in the company of a woman; trusting to thy owne chastitie, except thou bee more strong than *Sampson*, more wise than *Salomon*, or more holy

holy than *David*; for these and many more have beene overcome by the sweete enticements of women, as thou shalt reade hereafter.

It is sayd, That the Gods themselves did change their shapes, for the love of such women as they lusted after. *Jupiter* he transformed himselfe into a Bull, *Neptune* into a Horse, and *Mercury* into a Goate.

*Aristippus* desired sweete meat for his belly, and a faire woman for his bed.

But in my minde, he that layes his net to catch a faire woman, hee may chance to fall into the sprindge which was layd for a Woodcocke: therefore I doe admonish young men, and advise old men, and I counsell simple men, and I warne all men, that they flye from a wicked woman, as from the pestilence, or else she will make thee flye in the end.

*Aristotle*, for keeping company with a Queene in *Athens*, was faine to runne away, to save himselfe from punishment, and yet he had dwelt there, and wrote many Bookes for the space of thirty yeares.

Againe, *Sampson* and *Hercules* for all their great strength and conquest of Gyants and Monsters, yet the one yelded his Club at *Deianira's* foote, and the other revealed his strength to *Dalilah*, and payd his life for his folly.

The sugred and renowned Orators *Demosthenes* and *Hyperides*, the one came from *Athens* unto *Corinth* to compound and agree with *Lais* a common strumpet, as you heard before of her, and yet he had but one nights lodging with her. And the other was so farre in love with another Bird of the same cage, the which he could not obtaine, nor yet could he conquer her affection, untill hee had quite pined himselfe away, so that in short time hee had wasted himselfe to nothing.

*Plato*

*Plato*, for all his great Philosophie and knowledge, yet he kept company with *Archemasse* when she was old, and forsaken of her Lovers: for shee had given her selfe to a number in her youth, yet neverthelesse *Plato* so loved her, that he wrote many verses in commendation of her.

Also *Socrates* for his gravitie and wisdom is renowned throughout all the world, yet he most dearly loved *Alphesie*, an old and over-worne Strumpet.

Love stayed King *Antiochus* in *Calcidia* a whole winter, for one Mayde that he fancied there, to his great hindrance.

Love stayed King *Hannibal* in *Capua* a long season, laying all other his necessary affaires aside, the which was no small hindrance to him; for in the meane while his enemies invaded a great part of his Country.

Likewise *Julius Caesar*, hee continued in *Alexandria*, a long season, not for the love of one, but he lusted after many, to his great infamie and disgrace.

The great Captaine *Holofernes*, whose sight made many thousands to quake, yet he lost his life, and was slaine by a woman.

Was not *Herods* love so great to a woman, that he caused *John Baptist* to lose his head for her sake?

Wherefore, to avoyd the sight, many times is the best Razor, to cut off the occasion of the evill which commeth by Women: for had not *Holofernes* scene the beauty of *Indith*, and marked the finenesse of her foote, hee had not lost his head by her. If *Herod* had not scene *Herodias* daughter dance, hee had not so rashly granted her Saint *John Baptists* head. Had not *Eve* scene the Apple, and so was temptred with the beauty of it by the Serpent, who

as our Schoole-men doe write, that hee shewed himselfe like a faire young man; but had not she seene it, I say, she had not eaten thereof, to her owne greefe and many more. By sight the wife of *Pitophar* was mooved to lust after her servant *Ioseph*. It is sayd of *Semiramis* of *Babylon*, that after her husbands death, she waxed so unsatiable in carnall lust, that two men at one time could not satisfie her desire, and so by her unsatiablenesse, at length all *Persia* grew full of whores.

And likewise of one *Venus* a strumpet in *Cyprus*, it is supposed, that by her same and ill life, she caused all *Cyprus* at length to be full of Queanes.

And of one faire *Rodope* in *Egypt*, who was the first noted Woman in that country, but at length all the whole countrie became full of strumpets.

Is it not strange, that the seede of one man should breed such woe unto all men?

One sayd unto his friend, Come let us goe see a pretty Wench. The other made this answer; I have, sayd hee, shaken such fetters from my heeles, and I will never goe where I know I shall repent afterwards. But yet haply some may say unto me; if thou shouldest refuse the company or the courtesie of a woman, then shee would account thee a soft-spirited foole, a milke-sop, and a Meacocke.

*Butalas* fond foole, wilt thou more regard their babble than thine owne blisse? Or esteeme more their frumpes, than thine owne welfare? Doeest thou not know, that women alwayes strive against wisdom, although many times it be their utter overthrow? Like the Bee, which is often hurt with her owne Honey; even so women are often plagued with their owne conceit, weighing downe love with discourtesie, giving them a weed, which presents them

them with flowers; as their catching in jest, and their keeping in earnest: and yet shee thinks that shee keeps her selfe blamelesse, and in all ill vices shee would goe namelesse: but if she carry it never so cleane, yet in the end shee will be accounted but for a cunny-catching Queane: and yet she will sweare that she will thrive, as long as shee can finde one man alive; for shee thinks to doe all her knavery invisable: she will have a figge-leave to cover her shame; but when the figge-leave is dry and withered, it doth shew their nakednesse to the world. For take away their painted cloathes, and then they looke like ragged wals; take away their Ruffes, and they looke ruggedly; their Coyfes and Stomachers, and they are simple to behold; their haire untrust, and they looke wildely; and yet there are many, which lay their nets to catch a prettie woman; but he which getteth such a prize, gaines nothing by his adventure, but shame to the body, and danger to the Soule; for the heate of the young blood of these wantons, leads many unto destruction for this worlds pleasure: it enchants your mindes, and enfeebleth your Bodies with diseases; it also scandalizeth your good names; but most of all, it indangereth your Soules. How can it otherwise chuse, when lust and uncleannesse continually keepe them company, gluttonie and sloath serveth them at the Table, pride and vaine-glory apparelleth them? But these servants will waxe weary of their service, and in the end they shall have no other servant to attend them, but onely shame, greefe, and repentance: but then, oh then (you will say) when it is too late; Oh, would to God that wee had beene more carefull of true glorious modestie; and lesse cunning to keepe wantons company. Oh therefore remember, and thinke beforehand, that every sweete



hath his sowre: then buy not with a drop of honey a gallon of gall. Doe not thinke that this worlds pleasure will passe away with a trifle; and that no sooner done, but presently forgotten: No, no, answere your selves, that the punishment remaineth eternally, and therefore better it were to be an addle Egge, than an ill Bird. For wee are not borne to our selves, to live at pleasure, but to take paines, and to labour for the good of our Countrey; yet so delightfull is the present sweetnesse, that we never remember the following sowre: for youth is too too easily wonne and overcome with the worlds vanities: Oh too soone (I say) is youth in the blossomes devoured with the Caterpillars of foule lust and lascivious desires. The blacke Fiend of Hell, by this iuricing sweete sinne of lust, drawes many young wits to confusion: for in the time it drawes out the heart blood of your good names, and that being once lost is never gotten againe.

Againe, lust causeth you to doe such foule deedes, which makes your fore-heads for ever afterwards seeme spotted and blacke with shame and everlasting infamy, by which meanes, your graves after death are closed up with times scandall. And yet women are easily wooed, and soone won, got with an Apple, and lost with a paring. Young wits are soone corrupted, womens bright beauties breed curious thoughts; and golden gifts easily overcome wanton desires, with changing modestie into passions of vanitie, and being once delighted therein, continue in the same without repentance: you are onely the peoples wonder, and misfortunes banding ball, toft up and downe the world with woe upon woe; yea, ten thousand woes will be gallopping hard at your heeles, and pursue you wheresoever you goe: for those of ill report cannot long



long stay in one place, but rome and wander about the world, and yet ever unfortunate, prospering in nothing, forsaken and cast out of all civill companies, still in feare lest Authoritie with the Sword of justice barre them of liberty. Loe thus your lives are despised, walking like night-Owles in misery, and no comfort shall be your friend, but onely Repentance comming too late, and over-deare bought: A penance and punishment due to all such hated creatures as these are.

Therefore beleeve all you unmarried wantons, and in beleeving grieve, that you have thus unluckily made your selves neither Maydes, Widdowes, nor Wives, but more vile than filthy channell-durt, fit to be swept out of the heart and suburbs of your Countrey. O then suffer not this worlds pleasure to take from you the good thoughts of an honest life: But downe, downe upon your knees you earthly Serpents, and wash away your blacke sinne with the cristall teares of true sorrow and repentance, so that when you wander from this inticing world, you may be washed and cleansed from this foule leprosie of nature.

Loe thus in remorse of minde, my tongue hath uttered to the Wantons of the World the abundance of my hearts grieve, which I have perceived by the unseemely behaviour of unconstant, both men and women; yet men for the most part are touched with one fault, which is drinking too much; but it is sayd of Women, that they have two faults, that is, they can neither say well, nor yet doe well.

For commonly women are the most part of the fore-noone painting themselves, and frizling their hayres, and prying in their Glasse like Apes, to pranke up themselves

in their Gaudies, like Puppets; or like the Spider, which weaves a fine web to hang the flye. Amongst women she is accounted a Slut, which goeth not in her Silke; Therefore if thou wilt please thy Lady, thou must like and love, sue and serve; and in spending, thou must lay on load; for they must have maintenance, howsoever thou get it, by hooke or crooke, out of *Judas* Bagge, or the Devils Budget; thou must spare neither Lands nor Living, Money nor Gold.

For Women will account thee a Pinch-penny, if thou be not prodigall; and a Dastard, if thou bee not venturous; for they account none valiant, except they be desperate; if silent, a Sot; if full of words, a Foole; judging all to bee Clownes, which be not Courtiers. If thou be cleanly in thine Apparell, they will terme thee proud; if meane in Apparell, a Sloven: if tall, a Lunges; if short, a Dwarfie: for they have ripe wits, and ready tongues, and if they get an inch, they will clayme an ell; she will coll thee about the necke with one hand, but the other shall bee diving into thy pocket: and if thou take her with the manner, then it was but in jest, but many times they take it in jest; and (if they be not spied) keepe it in earnest: but if thy pockets grow empty, and thy revenues will not hold out longer, to maintaine her pompe and bravery, then she presently leaves to make much of thy person, and will not sticke to say unto thee, that she could have bestowed her love on such a one, as would have maintained her like a woman; so by this meanes they weave the webbe of their owne woe, and spin the thred of their owne thraldome; if they lacke, they will lacke at the last, for they will cut it out of the whole cloth, so long as the Piece will hold out.

Is not the Bee hived for his Honey, the sheepe sheared for

for his Fleece, the Oxe necke wrought for his Masters profit, the Fowle plucked for her Feathers, the Tree grafted to bring forth Fruir, and the earth laboured to bring forth Corne? But what labour or cost thou bestowest on a Woman, is cast away, for she will yeeld thee no profit at all: for when thou hast done all, and given them all that they can demand, yet thou shalt be as well rewarded as those men were, whom *Æsop* hired for three-halfe pence a day to heare him recite his Fables.

These things being wisely considered, then what a foole art thou to blinde thy selfe in their bold behaviour, and bow at their beckes, and come at their calles, and sell thy Lands, to make them swim in their Silkes, and set in their Jewels, making *Gill* a Gentlewoman, in so much, that shee careth not a peny for the finest, nor a fig for the proudest? She is as good as the best, although shee have no more honestie than hardly to serve her owne turne, suffering every mans fingers as deepe in the Dish as thine are in the Platter, and every man to angle where thou castest thy hooke; holding up to all that come, not much unlike a Barbers chayre, that so soone as one knave is out, another is in; a common hackney for every one that will ride, a boate for every one to row in. Now if thy wealth do begin to faile, then shee biddeth thee farewell, and gives thee the *adieu* in the Devils name: not much unlike the knavish Porters in *Brislow*, who will crie, A new Master, a new, and hang up the old. If the matter be so plaine, then consider this, that the house where such a one keepeth her residence, is more odious with slander, than carrion doth infect the ayre with stinkes; let them flatter how they will, there is no love in them but from the teeth outward. I blaze their properties the plainer, and give thee the stron-

ger reasons, because I would have thee loathe the alluring traines of such deceitfull and lascivious women, although she make great protestations of love, and thereto bindeth her selfe with most damnable oathes, then beleeeve her least of all, for there is no more hold in her oathes, nor in her love, than is certainty of a faire day in *April*, although it looke never so cleare, yet it may turne to bee foule. I have scene a Curtizan thus pictured out.

First, a faire young man blinde, and in his armes a beautifull woman, with one hand in his pocker, shewing her theft, and a knife in the other hand to cut his throat.

Now peradventure thou mayest say unto that, thou doest not know one woman from another without some tryall, because all women are in a shape alike; for the sowre Crab is like the sweete Pippin. True it is, the Raven is a Bird, and the Swan is but a Bird: even so, many women are in shape Angels, but in qualities Divels, Painted Coffins, with rotten bones. The Estridge carryeth faire feathers, but ranke flesh. The herbe *Molie* carryeth a flowreas white as snow, but a roote as blacke as inke.

Although women are beautifull shewing pittie, yet their hearts are blacke, swelling with mischiese, not much unlike unto old Trees, whose outward leaves are faire and Greene, and yet the body rotten: If thou haunt their houses, thou wilt be enamored; and if thou doe but harken to these *Syrens*, thou wilt be enchanted, for they will allure thee with amorous glances of lust, and yet kill thee with bitter lookes of hate; they have dimples in their cheekes to deceive thee, and wrinkles in their browes to betray thee: they have eyes to intice, siniles to flatter, imbracements to provoke, beekes to recall, lips to inchant, kisses to inflame, and teares to excuse themselves.

If God had not made them onely to be a plague to man; he would never have called them necessary evils, and what are they better? For what doe they either get or gaine, save or keepe? Nay, they doe rather spend and consume all that which a man painefully getteth: a man must bee at all the cost, and yet live by the losse.

It is very easie for him which never experienced himselfe in that vaine pleasure, or repenting pleasure, chuse you whether, I meane the accompanying of lewd Women: but such as are exercised and experimented in that kind of drudgery, they, I say, have a continuall desire, and temptation is ready at hand: therefore take heed at the first, suffer not thy selte to be led away into lustfull folly; for it is more easie for a young Man or Mayd to forbear carnall act, than it is for a widdow, and yet more easie for a widdow, than for her that is married, and hath her husband wanting; then take heed at the first, for there is nothing gotten by women, but repentance.

For women are like a Bay-tree, which is ever greene but without Fruit; or like the unprofitable Thorne, which beareth as trim a blossome as the Apple: This is nothing, but to tell thee, that thou must not judge of Gold by the colour, nor of Womens qualities by their faces, nor by their speeches; for they have delicate tongues, which will ravish and tickle the itching eares of giddy-headed young men; so foolish, that they thinke themselves happy, if they can but kisse the Dazie whereon their Love did tread: who if she frowne, then he descends presently into Hell; but if she smile, then is hee carryed with wings up into Heaven: There is an old saying, that when a Dog wags his taile, he loves his Master.

Some thinke, that if a woman smile on them, she is presently

sently over head and eares in love: One must weare her Glove, another her Garter, another her colours of delight, and another shall spend and live on the spoyle which shee getteth from all the rest: Then if thou wilt give thy Bodie to the Chirurgion, and thy Soule to the Divell, such women are fit for thy dyet. Many creatures of every kind resemble women in condition: For some Horse, an unskillfull rider can hardly order; and some againe, in despight of the best Rider that is, will have a ladiſh trick: some Hawke, although she be ill served, yet will sit quiet; and some, if never so well served, yet will continually flye at check: Againe, some Hounds by no meanes will forsake their undertaken game; and some againe, in despight of the Hunt-man, will continually runne at randome: and some men will steale if their hands were bound behind them; and some againe, will rather starve than steale; even so some women will not be won with seven yeares loving; and some againe will offend with an houres liberty.

Therefore, if thou study a thousand yeares, thou shalt finde a woman nothing else but a contrary unto man: Nay, if thou continue with her an hundred yeares, thou shalt finde in her new fancies, and contrary sorts of behaviour: therefore if all the world were Paper, and all the Sea inke, and all the Trees and plants were pens, and every man in the world were a Writer, yet were they not able with all their labour and cunning, to set downe all the craftie deceits of women.

Now me thinkes I heare some of you say, that young wits are soone corrupted, and that womens bright beautie breedeth various thoughts in men, also golden gifts easily over-commeth wanton womens desires, and thereby maketh them become *Venus* darlings, quite changing customes

Customes of modestie into passions of vanitie, wherein  
 Once delighted, they continue in the same without repen-  
 tance or sorrow. But alas, you lascivious Dames, these  
 lewd conditions of yours will speedily bring all your joyes  
 to sorrow.

### CHAP. III.

*The third Chapter sheweth a remedie against Love, also many  
 reasons not to bee too hastie in the choyce of a wife. But if  
 no remedie be, but thou wilt marry, then how to choose a wife,  
 with a commendation of the good, vertuous and honest  
 Women.*

**B**E not too hastie to marry, for doublelesse if  
 thou marry in haste, thou shalt repent by lea-  
 sure. For there are many troubles, which  
 come gallopping at the heeles of a Wo-  
 man, which many young men before hand  
 doe not thinke of. The world is not all made of Oate-  
 meale; nor all is not Gold that glisters; nor a smiling  
 countenance is no certaine testimoniall of a merrie  
 heart, nor the way to Heaven is not strewed with Ru-  
 shes; no more is the Cradle of ease in a womans lappe. If  
 thou wert a servant or in bondage before, yet when thou  
 marryest, thy toyle is never the nearer ended, but even then  
 and not before thou changeest thy golden life which thou  
 didst leade before, in respect of the married, for a drop of  
 Hony, which quickly turneth to be as bitter as Worme-  
 wood. And therefore farre better it were to have two  
 F Ploughes



Ploughes going than one cradle, and better a barne filled, than a bed; therefore cut off the occasion which may any way bring thee into fooles Paradise: Then first and above all, shun idlenesse; for idlenesse is the beginner and maintainer of love, therefore apply thy selfe about some affaires, or be occupied about some businesse; for so long as thy minde or thy body is in labour, the love of women is not remembred, nor lust ever thought upon; but if thou spend thy time idly amongst Women, thou art like unto him which playeth with the Bee, who may sooner feele of her sting than taste of her Honey; He that toucheth pitch may be defiled therewith. Roses unadvisedly gathered pricke our fingers; Bees ungently handled, sting our faces; and yet the one is pleasant, and the other is profitable. And if thou be in company of women, the divell himselfe hath not more illusions to get men into his Net, than women have devices and inventions to allure men into their love; and if thou suffer thy selfe once to bee led into fooles Paradise, (that is to say) the bed or Closet wherein a woman is, (then I say) thou art like a Bird snared in a Lime-bush, which the more she striveth, the faster she is. It is impossible to fall amongst stones, and not be hurt; or amongst Thornes, and not be prickt; or amongst Nettles, and not be stung. A man cannot carrie fire in his bosome, and not burne his cloathing; no more can a man live in love, but it is a life as wearisome as Hell; and hee that marryeth a Wife, matcheth himselfe unto many troubles. If thou marriest a still and quiet woman, it will seeme to thee, that thou ridest but an ambling Horse to hell; but if with one that is froward and unquiet, then thou wert as good ride a trotting horse to the Divell. Herein I will not bee my owne carver; but I preferre you to the judgement of those



those which have seene the troubles, and felt the torments; for none are better able to judge of Womens qualities, than those which have them; none feels the hardnesse of the Flint, but he that strikes it; none knowes where the shooe pincheth, but he that weares it. It is sayd, that a man should eate a Bushell of Salt with one which he meanes to make his Friend, before hee put any great confidence or trust in him: And if thou bee so long in choosing a Friend, in my minde thou hadst neede to eate two Bushels of Salt with a Woman, before thou make her thy wife; otherwise, before thou hast eaten one Bushell with her, thou shalt taste of ten quarters of sorrow, and for every dramme of pleasure an ounce of paine, and for every Pint of Honey a Gallon of Gall, and for every Inch of Mirth an Ell of moane. In the beginning a womans love seemeth delightfull, but endeth with destruction; therefore he that trusteth to the love of a woman, shall be as sure as he that hangeth by the leafe of a Tree in the latter end of Summer, and yet there is great difference betwixt the standing poole, and the running streame, although they are both Waters.

Therefore, of two evils chuse the least, and avoyde the greatest. But my meaning is not heere to advise thee to chuse the least Woman: for the little Women are as unhappie as the greatest, for though their statures bee little, yet their hearts are big; then speake faire to all, but trust none; and say with *Diogenes*, It is too soone for a young man to marry, and too late for old men. One asked a Philosopher, what the life of a marryed man was? He answered, Miseric; And what is his felicity? Miseric; For he still lingers in hope of further joy; And what is his end? and he still answered, Misery.

There are fixe kindes of Women that thou shouldest take heed that thou match not thy selfe to any one of them: that is to say, good nor bad, faire nor foule, rich nor poore; for if thou marryest one that is good, thou mayst quickly spill her with too much making of her: for when provender prickes a woman, then shee will grow knavish: and if bad, then thou must support her in all her bad actions, and that will be so wearisome unto thee, that thou hadst as good draw water continually to fill a bottomlesse Tub: if she be faire, then thou must doe nothing else but watch her: And if she be foule and loathsome, who can abide her? If she be rich, then thou must forbear her because of her wealth; And if she be poore, then thou must needes maintaine her.

For if a Woman be never so rich in Dowry, happy by her good name, beautifull of body, sober of countenance, eloquent in speech, and adorned with vertue; yet they have one ill quality or other, which overthroweth all the other: Like unto that Cow which giueth great store of milke, and presently striketh it downe with her foote: such a Cow is as much to be blamed for the losse, as to be commended for the gift: or like as when men talke of such a man, or such a man, he is an excellent good worke-man, or he is a good Chirurgien, or a good Physitian, or he is a pretty fellow of his hands; but if they conclude with this word: But it is pittie hee hath one fault, which commonly in some men is drunkenness: then I say, if he were endued with all the former qualities, yet they cannot gaine him so much credit, to counterpoise the discredit that commeth thereby.

It is sayd of men, that they have that one fault, but of women it is sayd that they have two faults, that is to say, they

they can neither say well, nor doe well; There is a saying that goeth thus, that things farre fetcht and deare bought, are of us most dearely beloved: Thelike may be sayd of Women, although many of them are not farre fetched, yet they are deare bought; yea, and so deare, that many a man curseth his hard penny-worth, and bannes his owne heart. For the pleasure of the fairest woman in the world lasteth but a Honey-moone, that is, while a Man hath glutted his affections, and reaped the first fruit; his pleasure being past, sorrow and repentance remayneth still with him.

Therefore to make thee the stronger to strive against these tame Serpents, thou shalt have more strings to thy bow than one; it is safe riding at two ankers; alwayes looke before thou leape, least thy shinnes thou chance to breake. Now the fire is kindled, let vs burne the other faggot, and so to our matter againe.

If a Woman be never so comely, thinke her a counterfeit; if never so straight, thinke her crooked; if she be well set, call her a boffe; slender, a hazell twig; if browne thinke her as blacke as a Crow; if well-coloured, a painted wall; if sad, or shame-fac'd, then thinke her a Clowne; if merry and pleasant, then she is the liker to be a wanton. But if thou be such a foole, that thou wilt spend thy time and treasure, the one in the love of women, and the other to delight them; in my minde thou resemblest the simple Indians, who apparrell themselves most richly when they goe to be burned.

But what should I say? some would not give their bable for the Tower of London. He that hath sayled at Sea, hath scene the dangers, and he that is marryed, can tell of his owne woe; but he that was never burnt, will never dread the

the fire. Some will goe to Dice, although they see others lose their money at play; and some will marry, although they beg together. Is it not strange that men should be so foolish to dote on Women, who differ so farre in nature from men? for a man delights in armes, and in hearing the ratling drums, but a woman loves to heare sweete Musicke on the Lute, Citterne, or Bandora; a man rejoyceth to march among the murdered Carkasses, but a woman to dance on a silken carpet; a man loves to heare the threatening of his Princes enemies, but a woman weepes when shee heares of wars: a man loves to lye on the cold grasse, but a woman must bee wrapped in warme mantles; a Man triumphs at warres, but a Woman rejoyceth more at peace.

If a man talke of any kinde of beast or fowle, presently the nature is knowne; as for example, the Lyons are all strong and hardy, the Hares are all fearefull and cowardly, the Doves are all simple, and so of all beasts and fowles the like; I meane, few or none swarving from his kinde: but women have more contrary sorts of behaviour than there be Women; and therefore impossible for a Man to know all, no nor one part of womens qualities, all the dayes of his life.

Some with sweete words undermine their husbands, as *Dalila* did *Sampson*; and some with chiding and brawling are made weary of the world, as *Socrates* and others. *Socrates* when his wife did chide and brawle, would goe out of his house till all were quiet againe: but because hee would not scould with her againe, it grieved her the more; for on a time she watched his going out, and threw a Chamber-pot out of a window on his head: Ha, ha, quoth he, I thought after all this thunder there would come raine.

There

There is an History makerh mention of one named *Annynius*, who invited a friend of his to goe home with him to supper; but when he came home, hee found his Wife chiding and brawling with her Maydens, whereat his guest was very much discontented. *Annynius* turning to him, sayd; Good Lord, how impatient art thou? I have suffered her these twenty yeares, and canst not thou abide her two houres? By which meanes he caused his wife to leave chiding, and laughed out the matter.

There is no woman but either shee hath a long tongue, or a longing tooth, and they are two ill neighbours, if they dwell together; for the one will lighten the purse, if it be still pleased, and the other will waken thee from thy sleepe, if it bee not charmed. Is it not strange of what kinde of metall a womans tongue is made, that neither correction can chasten, nor faire meanes quiet? For there is a kinde of venom in it, that neither by faire meanes nor foule they are to be ruled. All Beasts by Men are made tame, but a womans tongue will never be tame; it is but a small thing and seldome seene, but it is often heard, to the terrour and utter confusion of many a man.

Therefore as a sharpe bit curbs a froward Horse, even so a curst Woman must be roughly used; but if Women could hold their tongues, then many times men would hold their hands. As the best metled blade is mixt with iron, even so the best woman that is, is not free from faults; the goodliest Gardens are not free from weedes, no more: is the best, nor fairest woman from ill deedes.

*He that useth troth to tell,  
May blamed be, though he say well.  
If thou be young, marry not yet:  
If thou be old, thou wilt have more wit.*

*For*

*For young mens wives will not be taught,  
 And old men wives are good for naught.  
 And he that for a Woman strives by law,  
 Shall strive like a Cox-combe, and proove but a Daw.  
 Then buy thou not with overmuch cost,  
 The thing which yeeldes but labour lost.*

Divers beasts and Fowles by nature have more strength in one part of the body than in another; as the Eagle in the beake, the Vnicorne in the horne, the Bull in the head, the Beare in the armes, the Horse in his brest, the Dogge in his teeth, the Serpent is his tayle; but a womans chiefe strength is in her tongue. The Serpent hath not so much venom in his tayle, as she hath in her tongue; and as the Serpent never leaveth hissing and stinging, and seeking to doe mischief: even so, some women are never well, except they bee casting out venom with their tongues, to the hurt of their husbands, or of their neighbours. Therefore he that will disclose his secrets to a woman, is worthy to have his hayre cut with *Sampson*: For, if thou unfoldest any thing of secret to a woman, the more thou chargest her to keepe it close, the more she will seeme as it were to be with child, till she have revealed it amongst her gossip; yet if one should make a doubt of her secrecie, she would seeme angrie, and say, I am no such light Huswife of my tongue, as they whose secrets lye at their tongues ends, which flies abroad so soone as they open their mouthes; therefore feare not to disclose your secrets to mee, for I was never touched with any staine of my tongue in my life; nay, shee will not sticke to sweare that she will treade it under foote, or burie it under a stone; yet for all this beleve her not, for every woman hath one especiall gossip at the least, which she doth love and affect  
 above

above all the rest, and unto her she runneth with all the secrets she knoweth.

There is a History maketh mention of one *Lys*, whom King *Amasis* commanded to goe into the Market, and to buy the best and profitablest meate he could get; and hee bought nothing but tongues: the King asked him the reason why he bought no other meate, who made this answer; I was commanded to buy the best meate, and from the tongue come many good and profitable speeches. Then the King sent him againe, and bade him buy the worst and unprofitablest meate; and he likewise bought nothing but tongues. The King againe asked him the reason: from nothing (saith hee) commeth worse venom than from the tongues, and such tongues most women have.

Romane histories make mention of one of the chiefe Governours of *Rome*, that had a Sonne whose name was *Papirius*, whose Father tooke him with him to the Counsell-house that thereby he might learne wisdom; wishing him withall to keepe their secrets. His mother was divers times asking of the Boy what they did at the Counsell-house; and what the cause was of their often meeting: On a time young *Papirius* fearing to displease his Father, and hoping to satisfie his mother, told her this: Mothes (sayd he) there is hard hold amongst them about making of a Law, that every man shall have two wives, or every woman two husbands; and so farre as I can perceive, it is likely to be concluded upon, that every man shall have two wives.

The next day when he and his Father were gone to the Counsell-house, she bestirred her selfe, and got most of the chiefe Women of the Citty together, and told them what a Law was like to be made, if it were not prevented;

G

and



and so to the Counsell-house they went a great flocke of them. But when they came in, the Governours were all amazed, and asked the cause of their comming. And one of the Women having leave to speake, sayd thus: Whereas you are about to make a Law, that every man shall have two Wives, consider with your selves what unquietnesse and strife thereby will arise; but (sayd she) it were better that one woman might have two husbands, that if the one were on businesse abroad, the other might be at home. Now when the Governours heard this speech, they mervailed whereupon it should arise: then young *Papirius* requested that he might speake, who presently resolved them the cause of the womens comming; so they greatly commended the Boy, and laughed the women to scorne.

Here thou mayest perceive by a taste, what Wine is in the But: but if the Dragons head be full of poyson, what venom then (thinkest thou) lurketh in the tayle? All this is but to tell thee of the doubts and dangers that come by marryage; yet I would not have all to feare to lye in the grasse, because a snake lyeth there; nor all men feare to goe to Sea, because some are drowned at sea; neyther doe I warne all men to feare to goe to their beds, because many dye in their beds: then marry a Gods name, but againe, and againe take heede of the choyse of thy wife.

Marry not for beauty without vertue, nor choose for riches without good conditions. *Salomon* amongst many other notable sentences fit for this purpose, saith, that a faire woman without discreet manners, is like a gold ring in a Swines snout? And if thou marryest for wealth, then thy wife many times will cast it in thy dish, saying, that of a beggar she made thee a man. Againe, if thou marryest  
for



for beautie, and above thy calling, thou must not onely beare with thy Wives folly, but with many unhappy words; for shee will say, she was blinded in fancying thee; for shee might have had Captaine such a one, or this Gentleman, or that; so that thou shalt never neede to crave a foule word at her hand in seven yeares, for thou shalt have enough without asking; besides, I feare me thou wilt bee better headed than wedded, for she will make thee weare an Oxe-feather in thy Cap; yet he which hath a faire wife, will adventure upon a thousand infamies, onely in hope to keepe her in the state of an honest woman: but if she be ill given, doe what thou canst, breake thy heart, and bend thy study never so much, yet all will not serve, thou mayst let her goe all houres in the night, shee will never meete with a worse than her selfe, except shee meet with the Divell himselfe.

Therefore yet once more I advise thee in the choyle of thy wife, to have a speciall regard to her qualities and conditions, before thou shake hands, or jumpe a match with her: Also inquire and marke the life and conversation of her Parents; let the old Proverbe put thee in minde hereof, that an ill Bird layeth an ill Egge, the Cat will after her kinde; an ill Tree cannot bring forth good fruite, the young Cub groweth craftie like the damme, the young Cocke croweth as the olde; and it is a very rare matter to see children tread out of the pathes of their Parents. He that commeth into a Fayre to buy an Horse, will pry into every part, to see whether hee be sound of winde and limbe, without cracke or flaw, and whether his breeding were in a hard soyle, or whether hee be well paced; and likewise he will have a care that his horse shall have all outward markes which betoken a good Horse,

Horse, yet with all the cunning he hath, he may be deceived; but if he prove a lade, he may put him away at the next Fayre.

But if in choyse of thy wife thou be deceived, as many men are, thou must stand to thy Word, which thou madest before the whole Parish, which was, to take her for better for worse, for there is no refusing: she will sticke to thee as close as a saddle to a Horse backe, and if she be frowardly given, then she will vex thee night and day.

Amongst the quietest couples that are, yet household jars will arise, but yet such quarrels which happen in the day, are often qualified with kisses in the night; but if it be not so ended, their thrift will goe forward like the carriage which is drawne betweene two horses, tayle to tayle; and if she cannot revenge her selfe with her tongue, nor with her hands, nor with conveying thy goods, yet she will pay thee home privately, for if thou strike with thy sword, shee will strike with the scabard. Chuse not the Rapier by his ringing, nor thy wife by her singing; for if thou doest, thou mayest be very well deceived in both; for thy Rapier may prove a lade, and thy wife but litter better.

Now, if thou aske me how thou shouldest chuse thy wife? I answer, that thou hast the whole world to make choyse, and yet thou mayst be deceived. An ancient Father being asked by a young man, how hee should chuse a Wife, he answered him thus: When thou seest a stocke of Maydens together, hoodwinke thy selfe fast, and runne amongst them, and looke which thou carchest, let her be thy wife. The young man told him, that if he went blindfolded, he might be deceived: And so thou mayst (quoth the old man) if thy eyes were open; for in the choyse of thy

thy wife, thou must not trust thine owne eyes, for they will deceive thee, and be the cause of thy woe: For shee may seeme good whose waste is like a wand, or shee which hath a spider-fingered hand, or she which on her tip-toes still doth stand, and never reade but in a golden booke, nor will not be caught but with a golden hooke: or such a one that can stroake a Beard, or looke a head, and of every Flea make her selfe affraid; if one had a spring, such a wench would make him a begger, if hee were halfe a King; then this is no bargaine for thee. But harke a little further; the best time for a young man to marry, is, at the age of twenty and five, and then to take a wife of the age of seventeene yeares, or thereabout, rather a Mayde than a widdow; for a widdow is framed to the conditions of another man, and can hardly be altered, so that thy paines will be double: For thou must unlearn a widdow, and make her forget and forgoe her former corrupt and disordered behaviour, the which is hardly to be done: but a young woman of tender yeares is flexible and bending, obedient and subject to doe any thing, according to the will and pleasure of her husband.

And if thy state be good, marry neare home, and at leisure; but if thy state be weake and poore, then to better thy selfe, after inquiry made of her wealth and conditions, goe farre off, and dispatch it quickly, for doubt of tatling speeches, which commonly in these cases runne betwixt partie and partie, and breake it off, even then when it is come to the upshot: But as I have already sayd, before thou put thy foote out of doores, make diligent inquiry of her behaviour; for by the Market-folke thou shalt heare how the Market goeth: For by inquiry thou shalt heare whether she be wise, vertuous, and kinde, wearing

but her owne proper hayre, and such garments as her friends estate will afford; or whether shee love to keepe within the house, and to the servants have a watchfull eye; or if she have a care when to spend, and when to spare, and to be content with what God doth send; or if shee can shed no kinde of unfained teares, but when just cause of hearty sorrow is; and that in wealth and woe, in sickenesse and in health, she will be all alike: such a wife will make thee a happie man in thy choyse.

Although some happen on a Divellish and unhappie woman, yet all men doe not so; and such as happen ill, it is a warning to make them wise, if they make a second choyse, not that all other shall have the like Fortune: the Sunne shineth upon the good and bad, and many a man happeneth sooner on a shrew than a sheepe. Some thrive by dicing, but not one in a hundred; therefore dicing is ill husbandry: some thrive by marriage, and yet many are undone by marriage; for marriage is either the making or marring of many a man: and yet I will not say, but amongst dust there are Pearles found, and in hard Rockes Diamonds of great value; and so amongst many women there are some good, as that most gracious and glorious Queene of all womankind, the Virgin *Mary*, the mother of all blisse: what won her honour, but an humble minde, and her paines and love unto our Saviour Christ?

*Sara* is commended for her earnest love that she bare to her husband, not onely for calling him Lord; but for many other qualities. Also *Susanna* for her chastitie, and for cree-  
ping on her knees to please her husband; but there are meaner histories which make mention of many others; as that of *Demetries* how that shee was content to run Lackey by her husbands side.

Like-

Lifewife *Lucretia*, for the love and loyaltie that shee bare to her husband, being unkindly abused by an unchaste Ietcher against her will, she presently slew her selfe in the presence of many, rather than she would offer her body againe to her husband, being but once defiled.

It is recorded of an Earle called *Gunzales*, that upon the Kings displeasure was committed to prison, and his wife having liberty to visite him in prison, on a time shee caused him to put off his apparell, and put on hers, and so by that meanes got out by the Porter, and she remayned in Prison; and so by this meanes he escaped the angry rage of his Prince, and afterwards his wife was delivered also.

Likewise it was no small love that *Artemisia* bare to her husband, for after his death shee built such a famous Sepulcher (and bestowed the greatest part of her wealth thereon) in so much that at this day it is called one of the seven great wonders of the world.

Also *Pliny* makes mention of a fisher-man which dwelt neare unto the sea-side, and hee fell sicke of an incurable disease, by which meanes hee endured such torments and paine, that would have grieved any Creature to behold him; his carefull and loving wife laboured and travailed farre and neere to procure his health againe, but at last seeing all meanes in vaine, shee brake out with him in these words: Death at one time or another will come, and therefore rather than you should any longer endure this miserable life, I am content that both of us prevent death before he comes; so this poore grieved man did yeeld to her counsell, and they went forth to the top of an exceeding high rocke, and there this woman bound her selfe fast to her husband, and from thence casting them-

themselves downe, and both ended their lives together.

Now I doe not commend this death to bee godly, although it sheweth great love in the Woman. No doubt but the King *Darius* had a very kind and loving wife, as shall appeare; for when *Alexander* the great had deprived him of the greatest part of his Kingdome, yet he bore it out very patiently, with a valiant and manly courage, and without any shew of outward greefe at all: but when newes was brought him that his wife was dead, hee then most grievously brake into teares, and wept bitterly, and withall he sayd, That the losse of his whole Kingdome should not have grieved him so much, as the death of his Wife.

It is also recorded of *Alexander*, that at the death of his wife, he made such a sorrowfull kind of speech for her, saying, *Death were kind if he tooke nothing but that which offendeth, but he hath taken her away which never offended. Oh Death, thou hast bereaved me of the better part of my life.*

It is sayd of *Valerius Maximus*, that hee on a time finding two Serpents in his Bed-Chamber, being strangely amazed thereat, hee demanded of the South-sayers, what it meant; and they answered him, That of necessity hee must kill one of them: And if hee killed the Male, then he himselfe surely shall first dye. And if he killed the Female, then his Wife should dye before him: and because he loved his Wife better than himselfe, hee most willingly made choyse of the Male, and killed him first, and shortly after he dyed, leaving his wife a widdow.

Such a kinde an Animall to his wife was *Adam*, for he was forbidden on paine of Death, not to eate of the Tree of good and evill; yet for all that, *Adam* notwithstanding

standing to gratifie his wifes kindnesse, and for love hee bare her, refused not to hazard his life by breach of that Commandement.

But because in all things there is a contrary, which sheweth the difference betwixt good and the bad; even so both of men and women there are contrary sorts of behaviour; if in thy choise thou happen on a good wife, desire not to change, for there is a Proverbe saith, Seldome cometh a better. And there is none poorer than those that have had many wives. Thou mayest beare a good affection towards thy wife, and yet not let her know it: thou mayst love her well, and yet not carry her on thy backe: a man may love his house well, and yet not ride on the ridge. Love thy wife and speake her faire, although thou doe but flatter her; for women love to bee accounted beautifull, and to be Mistresse of many Maydes, and to live without controlement, and kinde words as much please a woman as any thing whatsoever; and a mans chiefeft desire should be first the grace of God, a quiet life, and an honest wife, a good report and a friend in store; and then what neede a man to aske any more?

Saint *Paul* saith, Those that marry doe well; but he also saith, Those which marry not doe better; but yet also he saith, That it is better to marry than to burne in lust. A merry companion being asked by his friend, why hee did not marry, he made this answer, and sayd; That hee had beene in Bedlam two or threetimes, and yet he was never so mad to marry: and there is no joy nor pleasure in the world which may be compared to marriage, so the parties are of neere equall yeares, and of good qualities: then good fortune and bad is welcome to them, both their cares are equall, and their joyes alike; come  
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what will, all is wel-come, and all is common betwixt them; the husband doth honour and reverence her, and if he be rich, hee committeth all his goods to her keeping; and if he be poore, and in aduersitie, then he beareth but the one halfe of the greefe, and furthermore, she will comfort him with all the comfortable meanes shee can devise; and if he will stay solitary in his house, she will keepe him companie; if hee will walke into the fields, why she will goe with him: and if he be absent from home, she sigheth often, and wisheth his presence: being come home, hee findeth content, she sitting smiling in every corner of his house, to give him a kinde and hearty welcome home, and she receiveth him with the best and heartiest joy that she can. Many are the joyes, and sweete pleasures in marriage, as in our children, being young, they play, prattle, laugh, and shew us many pretty toyes to move us to mirth and laughter; and when they are bigger growne, and that age and poverty hath afflicted the Parents; then they shew the duty of children in relieving their old Parents with what they can shift for; and when their Parents are dead, they bring them to the Earth, from whence they came.

Yet now consider on the other side, when a wrinkled and toothlesse woman shall take a beardlesse Boy (a short tale to make of it) there can bee no liking nor loving betwene such contraries, but continuall strife and debate: so likewise, when matches are made by the Parents, and the dowry told and payd before the young couple have any knowledge of it, and so many times are forced against their mindes, fearing the rigour and displeasure of their Parents, they often promise with their mouthes, that they refuse with their hearts.

Also,



Also if a man marry a wife for faire lookes, without dowry, then thy love will soone waxe cold, insomuch they use them not like Wives, but rather like kitchinstuffe, whereas those which marry rich wives, they have alwayes something to be in love withall. It is a common thing now adayes, that a faire women without riches, finds more Lovers than Husbands.

Chuse not a wife too faire, nor too foule, nor too rich; for if she be faire, every one will be catching at her, and if shee be too foule, a man will have no minde to love her which no man likes; and if too rich, thou thinkst to marry with one which thou meanest to make thy companion, thou shalt finde her a commanding mistresse, so that riches causeth a woman to be proud, beauty makes her to bee suspected, and hard favour maketh her to be hated. Therefore chuse a wife young, well borne, and well brought up, reasonable rich, and indifferent beautifull, and of a good wit and capacitie: Also, in choyse of a wife, a man should note the honestie of the Parents, for it is a likelyhood, that these Children, which are vertuously brought up, will follow the steps of their Parents; but yet many a Tree is spoyled in the hewing: There are some which have but one onely daughter, and they are so blinded with the extreame love they beare her, that they will not have her hindred of her will, whatsoever she desireth, but suffer her to live in all wanton pleasure and delicacie, which afterwards turneth commonly to be the cause of many inconveniences.

Now, the father before he marry his daughter, is to sift throughly the qualities, behaviour, and life of his Sonne-in-law, for he which meeteth with a civill and an honest Son-in-law getting a good Sonne, and hee that meeteth

with an ill one, casteth away his Daughter.

The husband must provide to satisfie the honest desires of his wife, so that neither necessitie, nor superfluitie be the occasion to worke her dishonour: for both want and plentie, both ease and disease, makes some women oftentimes unchaste. And againe, many times, the wife seeing the husband take no care for her, maketh (belike) this reckoning, that no body else will care for her, or desire her: But to conclude the same point, she onely is to be accounted honest, who having liberty to doe amisse, and yet doth it not.

Againe, a man should thus account of his wife, as the onely treasure he enjoyeth upon earth, and he must also account that there is nothing more due to the Wife, than the faithfull, honest, and loving company of her husband: He ought also in signe of love, to impart his secrets, and counsell unto his wife; for many have found much comfort and profit, by taking their wives counsell; and if thou impart any ill happe to thy wife, she lightneth thy griefe, eyther by comforting thee lovingly, or else in bearing a part thereof patiently. And if thou espie a fault in thy wife, thou must not rebuke her angerly or reprochfully, but onely secretly betwixt you two, alwayes remembring, that thou must neither chide nor play with thy Wife before company; those that play and dally with them before company, they doe thereby set other mens teeth on edge, and make their wives lesse shamefast.

It behooveth the married man alwayes to shew himselfe in speech and countenance, both gentle and amiable: for if a woman of modest behaviour seeth any grosse incivilitie in her husband, she doth not onely abhorre it, but also thinketh with her selfe, that other men  
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are more discreet, and better brought up; therefore it standeth him upon to bee civill and modest in his doings, lest hee offend the chaste thoughts of his wife, to whose liking he ought to conforme himselfe in all honest and reasonable things, and to take heede of every thing which may dislike her.

Why some women love their Lovers better than their husbands, the reason is, the Lover in the presence of his Lady is very curious of his behaviour, that hee useth no unseemely gestures; whereby there may bee no suspicion of jealousy, or any exception be taken by any thing hee doth. It behooveth every woman to have a great regard to her behaviour, and to keepe her selfe out of the fire, knowing that a woman of suspected chastitie liveth but in a miserable case, for there is but small difference by being naught, and being thought naught, and when shee heareth another woman spoken ill of, let her thinke in her minde what may bee spoken of her; for when a woman hath gotten an ill name, whether it bee deserved or without a cause, yet shee will have much ado to recover againe the honour and credit thereof, let a Woman avoyde so much as may bee, the Companie of a Woman which hath an ill name, for many of them endeavour by their evill fashions and dishonest speech, to bring others to doe as they doe, and many of them wish in their hearts that all women were like unto themselves. It may be sayd of many women, that the feathers are more worth than the bird, therefore it behooveth every woman to behave her selfe so soberly and chastly in countenance and speech, that no man may bee so bold as to assaile her. For commonly Castles, if they come once to parly, are at point to yeeld; therefore if a woman by chance bee set upon, let

her make this answer, When I was a Mayde: I was at the disposition of my Parents, but now I am married, I am at the pleasure of my husband; therefore you were best speake to him, and to know his minde, what I shall doe; and if her husband be out of the way, let her alwayes behave her selfe as he were present.

Also a woman may consider, if her husband bee cholericke and hastie; she must over-come him with milde speeches, and if he chide, she must hold her peace. For the answer of a wife woman is silence, and she must stay to utter her minde till hee be appeased of his furie, and at quiet: For if Women many times would hold their tongues, they might be at quiet. There was a very angry couple married together, and a friend being with them at supper, asked them how they could agree together, being both so froward and testie; the good man made him this answer, when I am angrie, my wife beareth with me, and when she is angry, I beare with her: For with what heart can a man so much as touch a hayre of his Wives head? (I meane rigorously) for the husband ought to rebuke her with kinde words secretly, and seeke to reforme her by good counsell: He ought to lay before her the shame of ill doing, and the prayse of well doing; if this will not serve, yet hee ought rather patiently to forbear her, than rigorously to beate her, for shee is flesh of his flesh, and there is no man so foolish, to hurt his owne flesh. A man ought to be a comforter of his wife, then surely hee ought not to bee a tormenter of her; For with what face can a man embrace that body which his hands have battered and brused? Or with what heart can a woman love that man, which can finde in his heart to beate her? Also, when a man findeth a painefull and carefull woman,  
which

which knoweth when to spend, and when to spare, and to keepe the house in good order, then the husband will not denie such a Wife any necessarie thing belonging to the House: but if she be a light Huswife, who liveth without doing any thing, without caring for husband, children, or servants, or any other belonging to the house, thereby shewing, although her body be in the House, yet her mind is abroad, which redowndeth to her shame, and to her husbands great hindrance. For when the Mistresse is occupied in vanity, the servants are carelesse for her profit, but looke to their owne. For while the Mistresse playeth, the Mayden strayeth.

But those men are to be laughed at, who having a wife, and a sufficient wife to doe all the worke within doores, which belongs to a woman to doe, yet the husband will set hens abroad, season the pot, and dresse the meate; or any the like worke, which belongeth not to the man: such husbands many times offend their wives greatly, and they wrong themselves, for if they were employed abroad in matters belonging to men, they would bee the more desirous being come home to take their ease, and not trouble their wives and servants in meddling with their matters, for the rule and government of the house belongeth to the wife.

And hee that hath a wife of his owne, and goeth to another woman, is like a rich theefe, which will steale when he hath no neede.

Amongst all the Creatures that God hath Created, there is none more subject to misery than a woman, especially those that are fruitfull to beare children: for they have scarce a moneths rest in a whole yeare, but are continually overcome with paine, sorrow, and feare, as indeed  
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the danger of child-bearing must needs bee a great terrour to women, which are counted but weake Vessels in respect of men, and yet it is supposed that there is no disease that a man endureth, that is one halfe so grievous or painefull as childe-bearing to a woman; Let it bee tooth-ach, gowt or colicke; nay, if a man had all these at once, yet they were nothing comparable to a womans paine in her travell with Childe.

Now if thou like not my reasons to expell love, then thou mayst try *Ovids* Art, who prescribes a salve for such a sore, for he counsels those which feeble this horrible heate, to coole their flames with Herbes which are cold of nature, as Rew, Lettice, and other Hearbes, too long to recite: Also he saith, thou shouldest abstaine from excessse of meate and drinke, for that provokes the minde greatly to lust; also to hunt, to hawke, to shoot, to bowle, to run, to wastle, or some other play, for this will keepe thy minde from thinking of lust; also shunne slothfulnesse and idlenesse, for these are the onely nurses of love; eschew melancholy or sadnesse, and keepe merry company, turne thy eyes from the place where bewitching spirits are, lest the remembrance doe increase and rubbe thy galled minde: Also to eschew the place where thou didst first feeble the fire that burneth thy minde with such unquiet thoughts. Likewise, sayd he, beware thou doe not twice perule the secret flattering letters of thy supposed friendly joy; for if thou doe not refuse the often view thereof, it will much increase thy griefe, dolour and annoy: use no talke of her whom thou lovest, nor once name her: for that will increase thy care, by thinking in thy minde, that thou beholdest her face! But some are perswaded that no rules of reason can assuage this griefe, for love is lawlesse,

lawlesse, and obeyes no law, no nor yet no counsell can perswade, nor take effect, or subdue the affection of his bewitched spirits. Furthermore, *Ovid* perswades other reasons to expell the heate of love, for where love is settled, the lovers are many times hindred of their purpose: sometimes for want of friends consent, or distance of place, then and in such a case, his counsell is to love two or three; for love being so divided, makes the love of one the lesse thought upon: or else, saith hee, satisfie thy lust upon some other Dame, for it will also helpe to weare the former love out of thy minde. Loe, thus *Ovid* shot, but yet hee mist the marke, not for want of learning, but for want of grace; for grace subdues and treads all vices under foote, although mortall meanes doe prescribe divers other dyets to waste the heate of loves desire, as long absence from the place where thy liking lives, for the coales of comfort doe kindle and heate the heart, that with absence would be voyde of harme; for absence doth qualifie that fire; and coole the mindes of those which many times the company of wantons doe warme: for he which doth not shun the place where *Venus* in her glory sits, hath no care of himselfe, but suffers her to surprize his wits.

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*The Beare-bayting, or the vanities of Widdomes:  
choose you whether.*



Oe bee unto that unfortunate man that matcheth himselfe unto a Widdow; for a Widdow will be the cause of a thousand woes; yet there are many that doe wish themselves no worse matched than to a rich Widdow; but thou dost not know  
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what griefes thou joyneſt with thy gaineſ; for if ſhe be rich, ſhe will looke to governe; and if ſhee be poore, then thou art plagued both with beggery and bondage: againe, thy paines will be double in regard of him which marryeth with a Mayde; for thou muſt unlearne thy widdow, and make her forget her former corrupt and diſordered behaviour; the which if thou take upon thee to doe, thou haſt even as good undertake to waſh a Blackamore white; for commonly widdowes are ſo froward, ſo waſpiſh, and ſo ſtubborne, that thou canſt not weſt them from their wils, and if thou thinke to make her good by ſtripes, thou muſt beate her to death. One having marryed with a froward Widdow, ſhe called him theefe, and many other unhappy names; ſo he tooke her, and cut the tongue out of her head: but ſhe ever afterwards would make the ſigne of the gallowes with her fingers to him.

It is ſeldome or never ſeene, that a man marryeth with a widdow for her beauty, nor for her perſonage, but onely for her wealth and riches; and if ſhe be rich and beautifull withall, then thou matcheſt thy ſelfe to a ſhee Divell, For ſhe will goe like a Peacocke, and thou like a Woodcocke; for ſhe will hide her money to maintaine her pride, and if thou art at any time deſirous to be merry in her compaignie, ſhe will ſay thou art merry, becauſe thou haſt gotten a wife that is able to maintaine thee, where before thou waſt a begger; and haſt nothing: And if thou ſhew thy ſelfe ſad, ſhe will ſay, thou art ſad becauſe thou canſt not burie her, thereby to enjoy that which ſhe hath: if thou make provision to fare well in thy houſe, ſhe will bid thee ſpend that which thou broughteſt thy ſelfe.

If thou ſhew thy ſelfe ſparing, ſhe will ſay, thou ſhalt not pinch her of that which is her owne; and if thou doe  
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any thing contrary to her minde, she will say her other Husband was more kinde: If thou chance to dine from home, shee will bid thee goe sup with thy harlots abroad: if thou goe abroad and spend any thing before thou comest home, she will say, A begger I found thee, and a beggar thou meanest to leave mee: If thou stay alwayes at home, she will say, thou art happy thou hast gotten a wife that is able to maintaine thee idle: if thou carve her the best morsell on the Table, though she take it, yet she will take it scornfully, and say, she had a husband that would let her cut where she liked her selfe.

And if thou come in well disposed, thinking to be merrie, and entreating her with faire words, she will call thee dissembling hypocrite, saying, thou speakest me faire with thy tongue, but thy heart is on thy Minions abroad. Loe these are the franticke trickes of froward widdowes, they are neither well full nor fasting, they will neither goe to Church nor stay at home, (I meane in regard of their impatient mindes:) For a man shall never bee at quiet in her sight, nor out of her sight, for if thou be in her sight, shee will vex thee as before sayd, and out of her sight thy owne conscience will torment and trouble thy minde to thinke on the Purgatory which perforce thou must endure when thou comest home.

She will make Clubs trumpe when thou hast never a blacke Card in thy hand, for with her cruell tongue she will ring thee such a peale, that one would thinke the Diuell were come from Hell: Besides this, thou shalt have a brended slut, like a Hell-hagge, with a paire of paps like a paire of dung-pots, shall bring in thy dinner, for thy widdow will not trust thee with a wench that is handsome in thy house; now if that upon just occasion thou throwest

the platters at thy Maydes head, seeing thy meate brought in by such a slut, and so sluttishly drest; then will thy widow take Pepper in the Nose, and stampe, and stare, and looks so sowe, as if shee had come but even then from eating of Crabs, saying, If thou hadst not married with me, thou wouldest have beene glad of the worst morsell that is heere: then thou againe replying, sayest, If I had not beene so mad, the Divell himselfe would not have had thee; and then without cause thou blamest her of olde age, and of jealousy, and for hiding her money, and for conveying away her goods, which thou hast bought with the displeasure of thy Friends, and discreditto thy selfe, in regard of her yeares; then againe, shee on the other side runneth out to her neighbours, and there shee thundreth out a thousand injuries that thou doest her, saying, my Corne he sendeth to the Market, and my Cattle to the Fayre, and looke what he openly findeth, hee taketh by force, and what I hide secretly, he privily stealeth it away, and playeth away all my money at Dice. Loe thus he consumeth my substance, and yet hateth my person; no longer than I feede him with money, can I enjoy his company, now he hath that he sought for, hee giveth me nothing else but froward answers, and foule usage, and yet, God knowes, of pure love I married him with nothing; but now his ill husbandrie, is like to bring to ruine both me and my children; but now all this while shee doth not forget to tell of her owne good huswifery, saying, I sit working all day at my needle, or at my distaffe; and he like an unthrif, and a whoremonger runneth at randome: thus they are alwayes stretching debate upon the racke of vengeance.

Loe, here is a life; but it is as wearisome as Hell: For  
if

if they kisse in the morning, being friends, yet ere noone are ready to throw the house out at Window. The Papists affirme, that heaven is wonne by Purgatorie, but in my minde a man shall never come into a worse Purgatorie, than to be matched with a froward Widdow. He that matcheth himselfe to a Widdow and three children, matcheth himselfe to foure theeves. One having marryed with a Widdow, it was his lucke to bury her, but not before he was fore vexed with her; for afterwards he lying on his death-bed, his friends exhorted him to pray unto God that his soule might rest in heaven. And hee asked them this question: Whither (sayd hee) doe you thinke my wife is gone? and they sayd unto him, No doubt but that your wife is gone to heaven before you; He replied, I care not whither I goe, so I goe not where my wife is, for feare I meete with her, and be vexed with her as I have beene heretofore.

Another having marryed with a Widdow, being one day at a Sermon, heard the Preacher say, Whosoever will be saved, let him take up his crosse and follow mee; this mad fellow, after Sermon was ended, tooke his wife upon his backe, and came to the Preacher, and sayd; here is my crosse, I am ready to follow thee whither thou wilt.

Another having marryed with a widdow, which shewed her selfe like a Saint abroad, but a Divell at home, a friend of her husbands told him, that hee had gotten him a good, still, and quiet wife; yea marry quoth the married man, you see my shooe is faire and new, but yet you know not where it pincheth me.

Another merry companion having marryed with a Widdow, and carrying her over the Sea into *France*, there suddenly arose a great storme, infomuch that they were

all danger of drowning; the Master of the Shippe called unto the Marriners, and bade them take and throw over-board all the heaviest goods in the ship; this married man hearing him say so, he tooke his Widdow, and threw her over boord: and being asked the reason why he did so, he sayd, that he never felt any thing in his life that was so heavie to him as she had beene.

Another having marryed with a Widdow, and within a while after they were maryed, she went out into the Garden, and there finding her husbands shirt hang close on the Hedge by her Maydes smocke, shee went presently and hanged her selfe, upon a jealous conceit that she tooke; and a merry fellow asking the cause why she hanged her selfe, and being told that it was for jealousie, I would, sayd hee, that all Trees did beare such fruite.

Thou mayest thinke I have spoken enough concerning Widdowes; but the further I runne after them, the further I am from them; for they are the summe of the seven deadly sinnes, the friends of Sathan; and the gates of Hell. Now me thinketh I heare some say unto me, that I should have told them this lesson sooner, for too late commeth medicine when a patient is dead; even so too late commeth counsell, when it is past remedie, but it is better late than never, for it may be a warning to make others wise.

But why doe I make so long harvest of so little Corne? seeing the Corne is bad, my harvest shall cease, for so long as women doe ill they must not thinke to bee well spoken of; if you would be well reported of, or kept like the Rose when it hath lost the colour, then you should smell sweet in the bud, as the Rose doth; or if you would be tasted for old wine, you should be sweet at the first, like a pleasant Grape,

Grape; then should you be cherished for your courtesie, and comforted for your honestie, so should you be preserved like the sweete Rose, and esteemed of as pleasant Wine. But to what purpose doe I goe about to instruct you, knowing that such as counsell the Divell, can never amend him of his evill?

And so praying those which have already made their choise, and seene the trouble, and felt the torments that are with Women, to take it merrily, and to esteeme of this booke onely, as the toys of an idle head.

Nor I would not have Women murmur against mee, for that I have not written more bitterly against Men, for it is a very hard winter when one Wolfe eateth another, and it is also an ill Bird that defileth her owne Nest, and a most unkinde part of one man to speake ill of another.

**FINIS.**